

■ INCONTINENT - SIROHI

By Slavoj Žižek

There are three terms in Sirohi, on his masterpiece, *Time and Existence*, a response to Heidegger's *Being and Time*. In perfect continuation of the Heideggerean theory of time, temporality and being-there or *Dasein*, is the Sirohian supplement, existence. Here Sirohi is far more refined than one thinks, it is not time that is a horizon for the interpretation of Being, it is Being that interprets Time. This Being is the disclosure to an actual investigation of the encounter between existence, ontology and interpretation or investigation. In this minimal ontological inquiry, comes the whole history of philosophy.

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

I. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

II. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

Global Capitalism and Introduction: The Late Bach's String Quartet

In a Sirohian variation, there is a case, singularity and event. This means nothing short of a complete revolution in the history of philosophy. Take the general case of existentialism, in say Jean Paul Sartre's *Age of Reason*. It is about a man, who is abandoning his lover for the Resistance. This theme then becomes a musical variant of the subject, when there is another theme, a man, who is with his lover and the both of them go to the revolutionary cause. Something like Kobad Ghandy and Anuradha Ghandy going to the Maoist belts and returning to find eternal life. Then comes the theory of incontinence, it is like rain on tree leaves, according to Indian Maoists. This means that there is a logic of incontinence in the theory of sheafs, groups and military formations. It means according to Saroj Giri, the radical social philosopher from India, that the Maoist mass struggle, is finally a symptom of the whole society, and even political structure, as its extimacy. This external cause, is then mediated by an internal contradiction, that leads to destruction. This simple idea from Sirohi, is then re-structured into a diagonal cut through society, that introduces the cut of truth.

The dialectical alternative, communism or capitalism, is then mediated into a self reflection of the cause by its Aenead. This means that destruction is the absolute formation of a dialectical torsion of this self-mediated self-relating negativity or death instinct. It means that there is a positive motor of social philosophy or intellectual forms of consciousness, that are social contradictions, which explode into a ruptural unity, when it is overdetermined. For instance, with a homosexual intellectual, Sirohi once argued that the Palestinian Intifada was overdetermined by state power and its spurious infinity in Israel. He then shifted his view recently to the opposite conclusion, that Israel is being attacked by violent Hamas mobilization in constellation with Hezbollah and Isis. What this means is nothing short of tragedy for Jewish people inhabiting the Middle East. It means the only solution to this catastrophic situation is to mediate the objective by the subjective re-conciliation, of a contradiction sharpened into CIA attacks, even Mossad attacks on terrorist groups, which succeeds only if there is concrete analysis of the concrete situation, developed by an intellectual. This unique position of the intellectual, disinterested from common topics, in the news, media and daily electoral runs of the endless cycle of endless non-events or spurious infinity, is then self-limited, into a heroic intervention that for a moment leaves all social production processes, suspended into an open contingency, which is not closed by the Cunning of Reason, but by the heroic intervention overlapping with a distrust to the big Other of history, and then the victory of the people by this Leninist or actually Trotskyist intervention.

II Interlude

Then comes the Late Bach String Quartet. The Fugue is finally a measure of constellations, the introduction of three lines of music all as the bass line, with some harmonies from the middle-C. In the more Schoenberg scale, the atonal, non-chromatic scale, there is more and more harmonies intervening. The exemplary Sirohian case, is when he was listening to Wagner's *Der Ringe*, and there was a moment of complete alienation from all social relations of friends, even party politics depleting experience to the minimal self-relating individual, who walks up to Alain Badiou and Slavoj Žižek, as discussing the plan for communism, which then the heroic non-actor Sirohi, intervenes, and structures the discourse towards the final mission. On another day, Sirohi, in

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III. Intervention, Time and History - The Subject

There is a minimal excrescence to the subject. He is not part of the daily run of the servicing of Goods, he is placed in the order of Event. He then goes overboard, and draws into life itself, Being. This means there is a displacement of being into existence. It is when her life is placed at the same level as your life. It means there is being written into the event. This minimal Sirohian gesture, then becomes an attraction, with some women. It is the process of attraction in Hegel, read as a logic of sense. It is first simple being-there, or existence, and then, an interstitial love, between Plato and Epicurus, that is sex. This movement from existence to sex, in interstices, is then placed by the movement of the subject. The subject is a minimalist metaphysics of psychoanalysis. It is when the lover is *Breaking the Waves* by Lars Von Trier, the immediate cinema of Bertolazzi's theatre in Althusser's *For Marx*. It is the woman who is in undying love to a patient who is broken and paralysed wants her to go away.

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The true subject is an individual who aligns with the proletariat, the urban working class and engages in social critique, till there is an event. The event is when a group forms, and is Da, according to the Marxist precept of style. It is all this world, Sirohi once said, all this world is all that is the case. The subject is this case, in this world, with aleatory materialism proposing, a rejection of the world till there is complete destruction of one’s life, complete encounter, and truth. The exemplary point here, is the self-mediation of subject with party, as a personal love for a woman, where the encounter is a replication of the party, turning into a turning around and running into the roads in Schellingian meta-determinacy. This subject of theatre, poetry or even cinema is then a figure for the subject. The only time a collective appeared in cinema is when there was the Islamic ending to *The Battle of Algiers* by G. Pontecorvo, a mass appears at 6 in the morning and the people have won.

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Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the

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Then comes the Late Bach String Quartet. The Fugue is finally a measure of constellations, the introduction of three lines of music all as the bass line, with some harmonies from the middle-C. In the more Schoenberg scale, the atonal, non-chromatic scale, there is more and more harmonies intervening. The exemplary Sirohian case, is when he was listening to Wagner's *Der Ring*, and there was a moment of complete alienation from all social relations of friends, even party politics depleting experience to the minimal self-relating individual, who walks up to Alain Badiou and Slavoj Žižek, as discussing the plan for communism, which then the heroic non-actor Sirohi, intervenes, and structures the discourse towards the final mission. On another day, Sirohi, in electrode communication with myself Slavoj Žižek and Alenka Zupancic, even Alain Badiou and Mladen Dolar, alongside Sirohi, had multiple themes to Wagner's *Tannhäuser* lived as a cinematic discussion on his phenomenological experience. I was basically writing to *Tannhäuser*, and walking around my house and in the late night, discussing the problems of the party. Badiou was in his room, on the bed with his wife and lover. And Alenka Zupancic was in a taxi late in the evening thinking of *Ninotchka*, and Mladen was smoking cigarettes and thinking of liberations of the people, while Sirohi, the most poetic actor, was on a long road, empty, early and late at night at once it seemed, in a taxi, or some vehicle, reclining into an orbit.

III. Intervention, Time and History - The Subject

There is a minimal excrescence to the subject. He is not part of the daily run of the servicing of Goods, he is placed in the order of Event. He then goes overboard, and draws into life itself, Being. This means there is a displacement of being into existence. It is when her life is placed at the same Introduction: The Late Bach's String Quartet

In a Sirohian variation, there is a case, singularity and event. This means nothing short of a complete revolution in the history of philosophy. Take the general case of existentialism, in say Jean Paul Sartre's *Age of Reason*. It is about a man, who is abandoning his lover for the Resistance. This theme then becomes a musical variant of the subject, when there is another theme, a man, who is with his lover and the both of them go to the revolutionary cause. Something like Kobad Ghandy and Anuradha Ghandy going to the Maoist belts and returning to find eternal life. Then comes the theory of incontinence, it is like rain on tree leaves, according to Indian Maoists. This means that there is a logic of incontinence in the theory of sheafs, groups and military formations. It means according to Saroj Giri, the radical social philosopher from India, that the Maoist mass struggle, is finally a symptom of the whole society, and even

political structure, as its extimacy. This external cause, is then mediated by an internal contradiction, that leads to destruction. This simple idea from Sirohi, is then re-structured into a diagonal cut through society, that introduces the cut of truth.

The dialectical alternative, communism or capitalism, is then mediated into a self reflection of the cause by its Aeneas. This means that destruction is the absolute formation of a dialectical torsion of this self-mediated self-relating negativity or death instinct. It means that there is a positive motor of social philosophy or intellectual forms of consciousness, that are social contradictions, which explode into a ruptural unity, when it is overdetermined. For instance, with a homosexual intellectual, Sirohi once argued that the Palestinian Intifada was overdetermined by state power and its spurious infinity in Israel. He then shifted his view recently to the opposite conclusion, that Israel is being attacked by violent Hamas mobilization in constellation with Hezbollah and Isis. What this means is nothing short of tragedy for Jewish people inhabiting the Middle East. It means the only solution to this catastrophic situation is to mediate the objective by the subjective re-conciliation, of a contradiction sharpened into CIA attacks, even Mossad attacks on terrorist groups, which succeeds only if there is concrete analysis of the concrete situation, developed by an intellectual. This unique position of the intellectual, disinterested from common topics, in the news, media and daily electoral runs of the endless cycle of endless non-events or spurious infinity, is then self-limited, into a heroic intervention that for a moment leaves all social production processes, suspended into an open contingency, which is not closed by the Cunning of Reason, but by the heroic intervention overlapping with a distrust to the big Other of history, and then the victory of the people by this Leninist or actually Trotskyist intervention.

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The true subject is an individual who aligns with the proletariat, the urban working class and engages in social critique, till there is an event. The event is when a group forms, and is *Da*, according to the Marxist precept of style. It is all this world, Sirohi once said, all this world is all that is the case. The subject is this case, in this world, with aleatory materialism proposing, a rejection of the world till there is complete destruction of one's life, complete encounter, and truth. The exemplary point here, is the self-mediation of subject with party, as a personal love for a woman, where the encounter is a replication of the party, turning into a turning around and running into

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- I. In Abstract form - the global capitalist city developments and new semio-capital.
- II. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- III. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

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VII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

VIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XIII. Global Capitalism and the Poorest
- XIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
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- XVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

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The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XXI. Global Capitalism and the Poorest
- XXII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XXIII. Global Capitalism and the Far right
- XXIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

XIII. In Abstract form - the global capitalist city developments and new semio-capital.

XIV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

XV. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our

destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- XIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XXV. Global Capitalism and the Poorest
- XXVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XXVII. Global Capitalism and the Far right
- XXVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

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- XVI. In Abstract form - the global capitalist city developments and new semio-capital.
- XVII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XVIII. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad

sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XXIX. Global Capitalism and the Poorest
- XXX. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XXXI. Global Capitalism and the Far right
- XXXII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting

attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

XIX. In Abstract form - the global capitalist city developments and new semio-capital.

XX. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

XXI. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological

mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XXXIII. Global Capitalism and the Poorest
- XXXIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XXXV. Global Capitalism and the Far right
- XXXVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

XXII. In Abstract form - the global capitalist city developments and new semio-capital.

- XXIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XXIV. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XIX. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XX. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XXXVII. Global Capitalism and the Poorest
- XXXVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto

- XXXIX. Global Capitalism and the Far right
- XL. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- XXV. In Abstract form - the global capitalist city developments and new semio-capital.
- XXVI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XXVII. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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- XXI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XXII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XLI. Global Capitalism and the Poorest
- XLII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XLIII. Global Capitalism and the Far right
- XLIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and

this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- XXVIII. In Abstract form - the global capitalist city developments and new semio-capital.
- XXIX. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XXX. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XXIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XXIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XLV. Global Capitalism and the Poorest
- XLVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XLVII. Global Capitalism and the Far right
- XLVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- XXXI. In Abstract form - the global capitalist city developments and new semio-capital.
- XXXII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XXXIII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XXV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XXVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XLIX. Global Capitalism and the Poorest
- L. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LI. Global Capitalism and the Far right
- LII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a

Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- XXXIV. In Abstract form - the global capitalist city developments and new semio-capital.
- XXXV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XXXVI. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XXVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- XXVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- LIII. Global Capitalism and the Poorest
- LIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LV. Global Capitalism and the Far right
- LVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- XXXVII. In Abstract form - the global capitalist city developments and new semio-capital.
- XXXVIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XXXIX. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XXX. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- LVII. Global Capitalism and the Poorest
- LVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LIX. Global Capitalism and the Far right
- LX. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- XL. In Abstract form - the global capitalist city developments and new semio-capital.
- XLI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XLII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XXXI. Whither Left

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India, when the left should be more relevant than ever, now it seems they have no chance.

- XXXII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- LXI. Global Capitalism and the Poorest
- LXII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LXIII. Global Capitalism and the Far right
- LXIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- XLIII. In Abstract form - the global capitalist city developments and new semio-capital.
- XLIV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XLV. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our

plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XXXIII. Whither Left

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XXXIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- LXV. Global Capitalism and the Poorest
- LXVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LXVII. Global Capitalism and the Far right
- LXVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist

dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

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- XLVI. In Abstract form - the global capitalist city developments and new semio-capital.
- XLVII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XLVIII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XXXV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with

the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- XXXVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

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- LXIX. Global Capitalism and the Poorest
- LXX. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LXXI. Global Capitalism and the Far right
- LXXII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

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The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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XXXVII. Whither Left

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XXXVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

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- LXXIII. Global Capitalism and the Poorest
- LXXIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LXXV. Global Capitalism and the Far right

- LXXVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

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- LII. In Abstract form - the global capitalist city developments and new semio-capital.
- LIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LIV. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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- XXXIX. Whither Left

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XL. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

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- LXXVII. Global Capitalism and the Poorest
- LXXVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LXXIX. Global Capitalism and the Far right
- LXXX. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and

this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LV. In Abstract form - the global capitalist city developments and new semio-capital.
- LVI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LVII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XLI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XLII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- LXXXI. Global Capitalism and the Poorest
- LXXXII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LXXXIII. Global Capitalism and the Far right
- LXXXIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LVIII. In Abstract form - the global capitalist city developments and new semio-capital.
- LIX. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LX. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XLIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XLIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- LXXXV. Global Capitalism and the Poorest
- LXXXVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- LXXXVII. Global Capitalism and the Far right
- LXXXVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a

Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LXI. In Abstract form - the global capitalist city developments and new semio-capital.
- LXII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LXIII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XLV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- XLVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- LXXXIX. Global Capitalism and the Poorest
- XC. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XCI. Global Capitalism and the Far right
- XCII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LXIV. In Abstract form - the global capitalist city developments and new semio-capital.
- LXV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LXVI. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we

should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XLVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XLVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XCIII. Global Capitalism and the Poorest
- XCIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XCV. Global Capitalism and the Far right
- XCVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LXVII. In Abstract form - the global capitalist city developments and new semio-capital.
- LXVIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LXIX. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

- XLIX. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in

India, when the left should be more relevant than ever, now it seems they have no chance.

- L. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- XCVII. Global Capitalism and the Poorest
- XCVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- XCIX. Global Capitalism and the Far right
- C. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LXX. In Abstract form - the global capitalist city developments and new semio-capital.
- LXXI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LXXII. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our

plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CI. Global Capitalism and the Poorest
- CII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CIII. Global Capitalism and the Far right
- CIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist

dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

LXXIII. In Abstract form - the global capitalist city developments and new semio-capital.

LXXIV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

LXXV. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with

the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- LIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CV. Global Capitalism and the Poorest
- CVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CVII. Global Capitalism and the Far right
- CVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LXXVI. In Abstract form - the global capitalist city developments and new semio-capital.
- LXXVII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

LXXVIII. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

CIX. Global Capitalism and the Poorest

CX. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto

CXI. Global Capitalism and the Far right

- CXII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LXXIX. In Abstract form - the global capitalist city developments and new semio-capital.
LXXX. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
LXXXI. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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- LVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

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- CXIII. Global Capitalism and the Poorest
- CXIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXV. Global Capitalism and the Far right
- CXVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

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this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LXXXII. In Abstract form - the global capitalist city developments and new semio-capital.
- LXXXIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LXXXIV. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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LIX. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LX. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CXVII. Global Capitalism and the Poorest
- CXVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXIX. Global Capitalism and the Far right
- CXX. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- LXXXV. In Abstract form - the global capitalist city developments and new semio-capital.
- LXXXVI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- LXXXVII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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LXI. Whither Left

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LXII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CXXI. Global Capitalism and the Poorest
- CXXII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXXIII. Global Capitalism and the Far right
- CXXIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a

Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

LXXXVIII. In Abstract form - the global capitalist city developments and new semio-capital.

LXXXIX. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

XC. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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LXIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CXXV. Global Capitalism and the Poorest
- CXXVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXXVII. Global Capitalism and the Far right
- CXXVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- XCI. In Abstract form - the global capitalist city developments and new semio-capital.
- XCII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- XCIII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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LXV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

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- CXXIX. Global Capitalism and the Poorest
- CXXX. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXXXI. Global Capitalism and the Far right
- CXXXII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

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XCIV. In Abstract form - the global capitalist city developments and new semio-capital.

XCV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

XCVI. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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LXVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in

India, when the left should be more relevant than ever, now it seems they have no chance.

- LXVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

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CXXXIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
CXXXV. Global Capitalism and the Far right
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LXIX. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXX. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CXXXVII. Global Capitalism and the Poorest
- CXXXVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXXXIX. Global Capitalism and the Far right
- CXL. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist

dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- C. In Abstract form - the global capitalist city developments and new semio-capital.
- CI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LXXI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with

the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- LXXII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CXLI. Global Capitalism and the Poorest
- CXLII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXLIII. Global Capitalism and the Far right
- CXLIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CIII. In Abstract form - the global capitalist city developments and new semio-capital.
- CIV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

CV. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LXXIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXXIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

CXLV. Global Capitalism and the Poorest

CXLVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto

CXLVII. Global Capitalism and the Far right

- CXLVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CVI. In Abstract form - the global capitalist city developments and new semio-capital.
CVII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
CVIII. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

- LXXV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXXVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CXLIX. Global Capitalism and the Poorest
- CL. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLI. Global Capitalism and the Far right
- CLII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and

this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CIX. In Abstract form - the global capitalist city developments and new semio-capital.
- CX. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXI. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LXXVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXXVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLIII. Global Capitalism and the Poorest
- CLIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLV. Global Capitalism and the Far right
- CLVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXII. In Abstract form - the global capitalist city developments and new semio-capital.
- CXIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXIV. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LXXIX. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXXX. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLVII. Global Capitalism and the Poorest
- CLVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLIX. Global Capitalism and the Far right
- CLX. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a

Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXV. In Abstract form - the global capitalist city developments and new semio-capital.
- CXVI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXVII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LXXXI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- LXXXII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLXI. Global Capitalism and the Poorest
- CLXII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLXIII. Global Capitalism and the Far right
- CLXIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXVIII. In Abstract form - the global capitalist city developments and new semio-capital.
- CXIX. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXX. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we

should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LXXXIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXXXIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLXV. Global Capitalism and the Poorest
- CLXVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLXVII. Global Capitalism and the Far right
- CLXVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXXI. In Abstract form - the global capitalist city developments and new semio-capital.
- CXXII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXXIII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

- LXXXV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in

India, when the left should be more relevant than ever, now it seems they have no chance.

- LXXXVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLXIX. Global Capitalism and the Poorest
CLXX. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
CLXXI. Global Capitalism and the Far right
CLXXII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXXIV. In Abstract form - the global capitalist city developments and new semio-capital.
CXXV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
CXXVI. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our

plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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LXXXVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

LXXXVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLXXXIII. Global Capitalism and the Poorest
- CLXXXIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLXXXV. Global Capitalism and the Far right
- CLXXXVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist

dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

CXXVII. In Abstract form - the global capitalist city developments and new semio-capital.

CXXVIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

CXXIX. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

LXXXIX. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with

the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- XC. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLXXVII. Global Capitalism and the Poorest
- CLXXVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLXXIX. Global Capitalism and the Far right
- CLXXX. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXXX. In Abstract form - the global capitalist city developments and new semio-capital.
- CXXXI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

CXXXII. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XCI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XCII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLXXXI. Global Capitalism and the Poorest
- CLXXXII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLXXXIII. Global Capitalism and the Far right

- CLXXXIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXXXIII. In Abstract form - the global capitalist city developments and new semio-capital.
CXXXIV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
CXXXV. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

- XCIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XCIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLXXXV. Global Capitalism and the Poorest
- CLXXXVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CLXXXVII. Global Capitalism and the Far right
- CLXXXVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and

this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXXXVI. In Abstract form - the global capitalist city developments and new semio-capital.
- CXXXVII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXXXVIII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XCV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XCVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CLXXXIX. Global Capitalism and the Poorest
- CXC. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXCI. Global Capitalism and the Far right
- CXCII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXXXIX. In Abstract form - the global capitalist city developments and new semio-capital.
- CXL. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXLI. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XCVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

XCVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CXCIII. Global Capitalism and the Poorest
- CXCIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXCV. Global Capitalism and the Far right
- CXCVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a

Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXLII. In Abstract form - the global capitalist city developments and new semio-capital.
- CXLIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXLIV. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

XCIX. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- C. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CXCVII. Global Capitalism and the Poorest
- CXCVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CXCIX. Global Capitalism and the Far right
- CC. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CXLV. In Abstract form - the global capitalist city developments and new semio-capital.
- CXLVI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CXLVII. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we

should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

CI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

CII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CCI. Global Capitalism and the Poorest
- CCII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CCIII. Global Capitalism and the Far right
- CCIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

CXLVIII. In Abstract form - the global capitalist city developments and new semio-capital.

CXLIX. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

CL. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

CIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in

India, when the left should be more relevant than ever, now it seems they have no chance.

- CIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CCV. Global Capitalism and the Poorest
CCVI. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
CCVII. Global Capitalism and the Far right
CCVIII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CLI. In Abstract form - the global capitalist city developments and new semio-capital.
CLII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
CLIII. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our

plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

CV. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

CVI. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CCIX. Global Capitalism and the Poorest
- CCX. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CCXI. Global Capitalism and the Far right
- CCXII. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist

dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

CLIV. In Abstract form - the global capitalist city developments and new semio-capital.

CLV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

CLVI. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

CVII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with

the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

- CVIII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CCXIII. Global Capitalism and the Poorest
- CCXIV. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CCXV. Global Capitalism and the Far right
- CCXVI. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CLVII. In Abstract form - the global capitalist city developments and new semio-capital.
- CLVIII. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.

CLIX. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

CIX. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

CX. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CCXVII. Global Capitalism and the Poorest
- CCXVIII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CCXIX. Global Capitalism and the Far right

- CCXX. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CLX. In Abstract form - the global capitalist city developments and new semio-capital.
CLXI. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
CLXII. The New overdetermination in principle called Maoism, but actual tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

The abstract basis of the pure matrix in a existence is then cinema, like a sublime mis-cognition of the will to accumulate profits in capitalism requiring a new reserve army of labour, which also means that this contradiction then develops into the new place of labour in this sense. I also mean I am against Maurizio Lazzarato's argument that we should shift towards intellectual labour as an axis for class struggle which then develops into an theoretical leftist front. No the point here is not are we entering a new postmodern labour and information society, and so should have a new plan in that sense, instead it requires us to become more traditional leftist, because the attack now is clearly on the poorest, immigrant or displaced labour.

- CXI. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

CXII. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

With Kobad being released from prison, though again I think this is the news, he is actually been free. I claim we should think about the four major antagonisms in global capitalism from his perspective -

- CCXXI. Global Capitalism and the Poorest
- CCXXII. Global Capitalism and Digital Culture or Semio-Capital which Requires a New Dot.Communist Manifesto
- CCXXIII. Global Capitalism and the Far right
- CCXXIV. Global Capitalism and the Left, which is being attacked more and more to irrelevance.

Like that only joining our struggles in this constellation in a new leftist approach will win it for us. If we fail, it is only because we do not have a chance with mounting attacks. I think therefore, that one must approach the new world with the Old Leftist dictum - in these times of war and dying, only the left can help us and win the struggle for the poorest.

IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and

this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

- CLXIII. In Abstract form - the global capitalist city developments and new semio-capital.
- CLXIV. The global comprador capitalism attacking the poorest, and new mining developments alongside Bauxite plans.
- CLXV. The New overdetermination in principle called Maoism, but actually tribal insurgency.

The re-totalised subordinate moment of Islam and Prophet (Prophet can be a simple thing, just a man who reads Quran and interprets it to meaning youth and nostalgia for a liberal world, most of us do not say anything like this essay which is just a broad sketch that means in syntax organise the people, but he would call it a ideology critique style and then call for a new ideology of the left, because he can tell this is our plan, now I can only tell this is an accurate analysis, but he can tell all its aspects and how to solve it, by going back to his youth and his sense of an intuitive democracy or liberalism, currently under attack)

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CXIII. Whither Left

Like that even as capitalism attacks the poorest in tribal regions, I am told the CPIM has lost elections in Bengal and retains only Kerala and is being sidelined from the mass media. I also argue this is the true ideological mystification of our times, as the poor are more attacked the left is more irrelevant, when in fact it is the most relevant times for the left to return into its national relevance. Another set of ideological mystifications, is the decline of the left, and mass media deletion of the left, along with the economic crisis of global capitalism meaning that the far right is in ascendance. I call this an ideological mystification because though there is a class character to these developments, it seems as if the far right will win. Nothing other than the patent ideologisation of the economic model deleting the agenda of the left and asking for more mobilization of the capitalist attack on the poorest. In this situation, when our destitution to irrelevance is taking place, the only strategy can be to attack this ideological universe of the far right as the very air we breathe according to Saroj Giri in India, when the left should be more relevant than ever, now it seems they have no chance.

CXIV. Living in the End Times - From Kobad Ghandy to the Left, what is the condition of the poorest

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IV. The New Intellectual Class

I claim that we are all out of touch according to Arundhati Roy, who argues that the worldless capitalism has become a Hindutva neoliberal world already, with no space for the left. I argue that there is nonetheless a new intellectual class of theoretical followers, and this constellation will create our only chance - a new mass media and even a new economic programme which is our intellectual task. I have been told that the young Sirohi, Prophet of Islam, is currently busy quitting the CPIM and becoming a Maoist, and is deeply pessimistic about the bureaucratic CPIM style of politics. I claim if you can pass the message - you are the Prophet, Sirohi, and that is because you can argue the case out for tactics and conjunctures as a sketch of the capitalist developments in India as Althusser's Contradiction and Overdetermination essay, and this is his task he argues, to make a concrete analysis of a concrete situation. I think we will win, if we only analyse the abstract domains of this essay -

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divide into professions, aligned with the professional revolutionary of a Communist Party, and then finally with meditations, the fundamental ontological inquiry of one's life. The material for this proposition, is then arranged and one dies. Unless there is a scientific breakthrough of medical, biological and even physics and mathematics, that extends life for longer.

- I. Introduction to the newest philosopher, who lives alone and talks to people all the time

There is a minimalist metaphysics to Sirohi's oeuvre. No matter how complex his theory becomes, from diagonalization in complex sets of fourteen possible moves divided into thousands of categories, there is still a basic feature to all his works. It is the minimal moves, axiom, idea, and process according to Alain Badiou. In actual fact this process is displaced a lot, like the Idea becomes a newer thesis like projections in Lacanian psychoanalysis, or some theatre piece by Brecht becoming a process of writing to novelistic ideas and forming some new critical approach on literature. Everyday Catherine Malabou comments, Sirohi is on a voyage on himself, as he describes Nietzsche, his personal love in philosophy. The idea is quite simple, Alain Badiou tells me. It is an Idea, that is all. The Idea reflects concrete descriptions in Marxism-Leninism or even say some queer gay rights person who lectures on Ilyenkov in Paris in 1969. But the essential process is always the absolute zero-point, of an Idea. Just contemplate on Ideas, is Badiou's point in this chaos-plex of Sirohian theorising. Then one day Catherine Malabou confirmed the thesis. It is a set of Ideas, it is as if the whole work, spoke of one thing only, the Idea as materialism. It might be complex at points to follow Sirohi, when he says, literature is in determinate fact economic theory, or some idea of architecture linked to a fine art, or abstract criticism, but the fundamental motor of all operations is Idea, praxis, and process, as Badiou argues. Then comes the next set of moves, a transcendental account of the main features of the global capitalism world that he doesn't know affects reality, because Sirohi is always about his life, and its meditations, on criticism or political analysis linked to pure Communism, linked to a debate he keeps having with Mazumdar and Sanyal, on how there is grassroot mobilization in all parts of India, that make capitalism just a commodity culture and no more. But the world, as we know it, Michael Seraway from the CIA, and perhaps regular students in India and Europe and America, even people in Argentina and perhaps Chile, all know him as exact. The transcendental modality of his analysis, is what he calls his regular objective voice. He argues that there is a matrix he has formed of the mode of appearance of a world. It is fairly Žižekian in his mind, he even sounds Žižekian perhaps with some Chomsky which he has of course re-invented for our epoch. This transcendental matrix is finally three types of transcendental analyses - economic critique, which has elements ranging from David Harvey to Paul Krugman and Joseph Stiglitz, perhaps Yanis Varoufakis, and even the old Keynes, and some conjectures by arcane theorists in the 1920s like Kondratieff, or some other person like Kojin Karatani today. The second type of transcendental analysis is, journalistic. The joke is that Žižek once mentioned that all we have is journalistic writings on the crisis no real re-construction of Marx, and Sirohi decided to go back to journalism for a better picture of global processes. He then becomes the greatest journalist who has ever lived, and illuminates to the world, all its basic features, from Cemex and NAFTA in Mexico, to Maoism in India and perhaps even the more arcane news on how groundnut in Andhra Pradesh, India, is a function of global capitalism, and wage repression across the state of Andhra Pradesh, where he is from. In his news coverage he has a syntax, that places at the same level, this village in Andhra Pradesh, and perhaps processes in Kerala, of similar nature, with agrarian crisis across India, and its link with Foreign Investments by firms as large as Walmart in America, and so the local is placed in line with global perspectives. After this the third type of transcendental analysis, is what he calls Žižekian and Chomsky-type analysis, where he

places an ordinary phenomenological experience of children playing on the street, and him personally being attacked by those children in his neighbourhood, with the abstract domain of politics in the world, à la Žižek, where the intellectual is defeated by the childish opposite. Trump being intellectual, and Biden being a kid, or Modi being a kid and Rahul Gandhi being an intellectual in India. This abstract domain though he qualifies, is just the cultural psychoanalysis of power, in actual fact it is based on the distinctions of class struggle, he says skewed to the left because it defends its class interests.

These three types of transcendental analysis, are then merged into a Borromean knot, economic critique, journalistic history and cultural criticism, with a variety of what Fredric Jameson calls dialectical sequiturs towards the construction of an impeccable logic, never heard of before. According to Jameson, his simple observation of a cultural, political and ideological, even economic de-differentiation onto the same level, becomes a whole theory of the process of globalization of capitalism after its initial phase of colonialism and imperialism, towards the American hegemony of financial processes, that then become flattened into the debate on American cinema versus French cinema, and Indian cinema and television shows, being the fulcrum of the current geo-political aesthetic or even economy. Jameson's point is not that the analysis is too refined, but that it has the capacity of recalling what B.R. Ambedkar calls the old adage, objective truth. Then comes his recent invention of scientific technology ranging from Quantoff computers and Reimann computers, even a love for the old cell phone and its games, and some plastic he calls surreal matter in science that leads to gaming experiences, and then the dialectical sequitur cricket commentary. As Sirohi analyses technology, he assesses its scientific basis and clarifies the process of the internet as algorithmic right from its invention, the fear of Philip K. Dick type analysis of complete surveillance ends with the joke, science is better than normal Stalinist operations of direct house arrest. The distance built into the inventions are always going to be there, because time and space are two dimensions that are always formal or distinct, and so Žižekian fears of AI are invalid. He even embraces Pranav Mistry's ideas of Sixth Sense, projections of science fictional qualities that permeate culture into global interactions like Facebook on the cellphone mapping one's identity, and projecting those formal operations onto a glass-like surface recreating conversations in immersive experiences, that he opposes in general, but in secret actually loves. This utopian changing of valences, changes the mood for investment into AI, which he thinks needs a different font like Radiohead music and then it is common life. The only problem he says after having invented AI, and assisted the creation of AI-like iPhone notch and ear bud or headphone combinations is that the immaterial experience of holding speculative conversations, leads to a complete failure among the common people, because they prefer the material experience, far more inferior to the quality of science fiction. This he claims is because the world is governed by scientific laws tendentially, such as the consistency of experiences, from Greek times to the present, with a retail culture and daily phenomenological life, and this is mapped across the Anthropocene as a certain regularity, which will always remain. His argument here is far more refined than possible according to Jameson. It means co-ordinates of experience are the same throughout history, not pre-history. This is because time and space remain experiential, and formal, even houses occupy the volume, area and breadth that is the infrastructure of architectural projects. This means that even projections are then impossible, because air is not a medium to conduct a visual projection, neither is public glass, because the contours of the glass have to reflect the projection. Even Arcades Project type glass is inferior to this process, because it remains fairly two dimensional the surface, while one requires a more non-Euclidean topology of glass for the correct projection, and this cannot be the basis of simple, area, volume, surface and breadth arguments, because space is actually still Euclidean. It is a simple argument from science that assists philosophy. Then he adds there is organic pressures on public buildings, even arcades which have

air or even air conditioning, and people's walking around and breath, all of these air pressures and organic aspects of natural life, like trees in the vicinity or even common organic bodies, all influence an organic texture to the glasses which make it impossible for science fiction to be realised in Mistry's now failed project. Even AI is linked to intelligence and arises according to Sirohi with Lacanian or Sirohian intellectual assistance, so the lower IQ cannot use it. The failed markets when this was realised would eventually lead to more financial crisis, till some invention took place, which is his task as a scientist these days. In another possible world, where he was not scientific, an economist would be enough.

After this simple scientific diagnosis on technology, which he re-phrases as scientific inventions with different thresholds of formalization, after Foucault's mentioning of thresholds in Archaeology of Knowledge, there is also a dismissal of Foucault's biopolitics as a joke, because simply territory is not managed by the state or power relations, because power is microphysical. According to Jameson, Sirohi's jokes are asshole comments on philosophy. He simply rejects theses, like Zizek on neuralink, was not factual, brain to brain communication is impossible. The electrodes which are always sub-cultural are finally not brain to brain linked communication, they are earlobe based communication, which tends to reflect in the mind as thought, because the ear is linked to the mind, but it remains earlobe based. If you simply dig your ear enough you will not find it because it is simply a electrode in some-one's hand or office desk, and that resonates with the users. This again requires intellect to be usable. Neuralink was a cellphone then he deduces after my deep profound Hegelian meditation, is a failed idea of a utopian project of more connectivity based cellphone systems. After a series of such arguments, including the argument that electrodes fail even the most intellectual person like myself Slavoj Zizek, because they have no philosophical dynamic actually, it runs only with Sirohi because he adapts to technology, he argues all of late Lacan is wrong. For instance terrorism on a borromean knot is wrong. He then reveals, that September 9/11 in USA, was an accident based on a misunderstanding of Islamic people who came on board as normal people, neither was it a conspiracy that CIA planned, because conspiracy theory makes abstract deep and profound links between logically disparate elements like Al-Qaeda there, and some businessmen there and US presidents in history, and the Gulf War, which in logic have no connection, because, Presidents work for American interests, even private interests, against the universalisation of corrupt and poor bands of terrorists who have nothing to do with Afghanistani governments because these are distinct levels of analysis. Then he rejects even the well researched bullshit argument of Michael Moor in Fahrenheit 9/11 which only Sirohi knows about as a real argument, and claims the zero-level dismissal is when you can tell, that the spectacle of 9/11, was actually a accidental logic as one would say in Freudo-Marxist terms. It is clearly an accident, it cannot be planned with such precision, when there is a scientific structure called aerodynamics in a plane. It can only go wrong, when the accidental logic of displacement of the route takes place because of complex communications between trusted elements exist. Basically a clear accidental logic in its falling line of engagement is the clear message that beyond alot of empirical evidence there was no link between terror and America.

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Then he claims even 26/11 in India was an inside job of Shiv Sena the fascists, which had no terror aspect, it was simply Sainiks running around and causing alarm, and hurting a Jewish lady. She died for bad hospital logics though Sirohi reveals. Then he catches on similar logical grounds, MS Dhoni the Indian cricketer who fixed 80 matches, by buying a bat that always went for the maximum score, and for reducing in arguments with the authorities the size of the ground, and had links with the underworld. He then solves, the unsolvable murder case of Nupur Talwar and the Talwar family in India, by the history of the family name or caste praxes of microphysics in earlier records.

Then comes the refined analyses of economic, political and ideological and cultural levels at the same level. Let us recapitulate the line of reasoning. We begin with analyses of Sirohi's matrix, and proceed to its exemplifications in technology debates, Arab rights or for that matter working class politics, or even black rights in America. This is the same matrix, economic analyses, journalistic variations and political tenors. A simple Marxist analysis of the contemporary world then ensues. According to the horizon of Joseph Stiglitz who usually proposes modest reforms, and is opposed to market neo-liberalism, and asks for welfare economics, in its place Sirohi analyses, three perspectives - market equilibriums, price-demand effects and investment patterns of capital, which together form a Borromean knot of analysis, the first in Marxist parlance, is surplus-value and abstract labour in social necessary labour time, coding the value of markets in layoffs and low wages, even inflationary pressures and reduction in real income, alongside skewed market fundamentalism, that orders the economic liquidity of larger cycles of production and even larger output, with reductions in outlays and cost minimization by firms, which lead to in Marxist terms the falling rate of profit, or the overproduction crisis with total wage repression, and even volatile markets, and then demand based incomes being affected by liquidity that causes expenditure rates and saving rates to be inverted in the direction of greater liquidity. Then comes investment patterns following this from big Capital, and this leads to the overall measure of austerity on the people, and this is because capital is a spontaneous dynamic which is the mad dance of capital, as exchange keeps demanding more and more, and use-value remains use-value. This expansion of capitalism, and its inclusion in the order of economic exchange between sectors of the

capitalist economy requires planned and deliberate finance by higher ideas, that then introduces the theme of ideas, into the economy.

The point here is simply not the classical Marxist or Keynesian approach adopted by Greece, under Tsipiras, which leads to being thrown out of the game. But the much more refined option of Le Pen, Sirohi's lover, and not the Le Pen reported as far right by the media. Le is in actual fact, after a long demystification of the media in global terms and perception, actually a Hegelian philosopher running the center left Republique in France. She has opted from a third option between financial capitalism and state planning. It is to argue for a better architectural parallax to the economic order. It is for instance, her own architectural ideas, implemented in variable curvatures of all rates, from saving to expenditure, to income to even inflation, all ordered into a set of equivalences, that form a kind of cubist portrait of debates in France. This makes the simple financial manoeuvre impossible, even as the state remains minimal. The impossible third circuit of individually planned financial and social re-distribution of wealth, with demand effects that constitute a general upward swing to the demand patterns or income rates and dialectical non-sequiturs towards, architectural parallax, literary parallax and even astronomical inquiry into the nature of constellations to be applied to the larger financial environment of EU. The constellation France, Spain and Greece is then related by a speculative move, to American capitalism, minimally the creative companies, Audio and Sine Wave.

II. The Dialectical Matrix To Grasp the Sirohian Analyses

From the first point, of economic analyses, to the last point of logical analyses, the Sirohian dialectical matrix, is a complex combination of dialectical materialism. It means that all phenomena can be grasped by his dialectical matrix. Take the recent Incident, of French being attacked by Isis. This is false news according to Sirohi, the economic analysis of French capitalism, along with the journalistic account of Isis in north Iraq, with the logical analysis of a neighbourhood in France of progressive citizens as we were told, do not form an exact constellation, because in dialectical movements, there is no connection between these three elements. The matrix, children/intellectual, maps onto even this process, Isis the children, French, the intellectual, or a more refined analysis, Arab rights being protected by Macron, skews the terrorists towards Macron, if they defended Islam, which they do not, but to attack France, which is in north Europe (logical deduction), they must have a plan, but in simple terms this is structurally denied, by the economic imperialism of Europe over the middle East, and the history of terrorist attacks being minimal because of structural reasons, like America being the main enemy of the Arabs, and the constellation intellectuals and children being the simple matrix to grasp the total process, as impossible because, the orientation of the terrorists against the French is not a popular argument of the Arabs under Macron. So the separate elements are united to the same level, but if one de-differentiates them into the same level one finds the true answer.

Take Arab world, and its terrorist counterparts, put American and French imperialism and its progressive student counterparts, and then de-differentiate it to cinematic arguments from Abbas Kiarostami and Jafar Panahi from the Arab world, versus the French cinema of Audiard praising the Arabs in *Un Prophete*, and one finds the dialectical insight, the Arab world is conflicting with the French world, and that makes the news viable, along with refugee news and general crises of capitalism, which has an argument that breaks the coppola of the French as terrorism. But this terrorism, is not part of the Arab struggle, is the crucial analysis. Terrorism does not represent the Arab people, it is external to these struggles, and so, there is this gaping incident, of

terror groups which if analysed, are finally isolated elements in North Iraq with limited power, and have no orientation aligned with even the Arab people, not to forget no orientation against French culture, because it is not an Arab cause, the crucial ideological mystification underway. Therefore Isis is not part of Arab causes, and is actually attacking the Arab cause. This externality to social structure in the Arab world, is bent then on destroying Arab culture and even attacks scathingly Iran. This means that we understand the ideological gesture of Muslims attacking the French intellectual culture, while actually as it is well known in the Arab world, Isis is a threat to the Arabs.

This leads to the crucial ending point of our analyses, economic, cultural and political de-differentiation, alongside an ideological critique, that is in his mind Zizekian ideology critique. In simpler words it is ideology critique only. If the argument sounds loaded with ideological presuppositions, including say the Indian historical school's argument that Shiv Sena displaced the contradiction, working class vs capital, into the ideological mystification working class versus immigrants. Though this was their task, the crucial argument is why Sirohi was attracted to Saroj Giri's analysis, that the working class was fighting tooth and nail against Shiv Sena's proposition to divert the cause, while the Left pretended they were in a crisis. This type of concrete argumentation according to Jameson has never been found before and is exact. According to his teacher, Saroj Giri, it is the militant critique of dominant doxa.

III. The Sirohian Matrix finally Unveiled

Four then transcendental methods of analysis, from journalistic, economic, cultural and ideological even political analyses, all of which make common news sound like conspiracy theory, comes the rest of the moves, creative argumentation on cinema and its form, the mediation between culture and architecture, the other arguments on literature and its comparison to social cultures or even national cultures, finally a set of arguments follow the experimentalism in his mind of his hero Leon Trotsky. But in actual fact an entirely Sirohian meditation on existence, structuralism, or even brutal simplifications of French structuralists like Claude Levi-Strauss, as formal combinatorics that grasp not kinship networks or whatever, but working class praxis as per culture, as its formal steps and movements in a dialectical ballast on the heroism of the working class across the world, that Alain Badiou calls the new axis, of the worker's minimum wage.

And so on and so forth. The impossibility of talking at the same de-mystified level, the highest architectural parallaxes with say quantum physics, in the same breath as class struggle and its ideological dimensions reflected in the architectural work, is what makes Sirohi a true genius.

IV. The dialectical Genius of the Sirohian Matrix and then to matters more refined and philosophical, which he also attends to

Apart from this simple system of economic, political and ideological critique, comes the more refined subjects of World Criticism, Jazz criticism, or even for that matter Ideas, Notions, all in geometric configurations with what Alain Badiou calls, process, axioms and Ideas. These come up as styles of debating, including Zurich style debating, and even Eisenberg style debating, and Borgesian style poetry evocations, all of which subordinate the first transcendental regular objective voice with the more sophisticated Nobel Prize voice. Then to matters more complex like his initiation into structural linguistics as some complex art of linguistics and computer coding he thinks is a

general logic of syntax based analyses. All of this combines to forming the stellar performance of Sirohian metaphysics all for performance.

V. The Movement towards the Lacanian Psychoanalysis of Sirohi

In the discipline of psychoanalysis, there are three main masters so far. Sigmund Freud, Jacques Lacan and Shomit Sirohi. His recent rendition of Lacan's Seminar XXI answers all the problems of psychoanalysis, from deadlocks of desire and traumatism, to even the madness and schizophrenia of men and women. He claims the fundamental deadlock of psychoanalysis, is meant as an unconscious unbearable truth to live with. In its place comes the Sirohian answer, mediate the analysis to philosophy and genius. Alongside that a whole set of problematics ranging from jokes and its relation to the unconscious, to music and creative psychosis and emergent self type of happiness inducing psychoanalysis, to even ordering film theory to the process of cognition in psychoanalytic therapy, his key technique is named object a psychoanalysis. This means as he says in Lacan's voice, in Seminar XXI soon to be available in Verso along with a number of Seminars in Sirohian voice, that the unconscious is the space of a discourse. Lacan names this the unnameable voided into a subtraction so powerful, it makes psychoanalysis fully formalised as a science. The science has as its attendant matrix, Sirohi, Badiou and myself, Slavoj Žižek, as its philosophical counterparts, and the psychoanalyst as a analyst who is simply an interlocutor with your deadlock. The beautiful solution, is to make Freud and Lacan then directly mapped onto society. The Father is Symbolic, and so there is a super Ego in the symbolic in family relations with complexes and problems of sexuality, all of which get directly mapped onto the social realm of problems of say a fascist leader and his obscene fantasy.

The psychoanalytic process according to Jacques Lacan is now a formalized discipline. It grasps the rather elementary process of cure now, with a high philosophical tenor. It must rescue the patient towards, a key and tenor of Heidegger, Lacan, and even Hegel, if it wants to remain a science. It must order the connections and ideas, and things towards the idea of a destitution of the void, towards its formalized aspect, of an analysis, provided by a ordinary language game in Sirohi, or in Lacan as fully formalised analysis, of providing as Sirohi argues, a topological analysis comprehended by the subject. The pass is now the impasse passed by the subject. This directly leads from my fidelity to the Badiouian-Lacanian turn, to the late Lacan and now Sirohian turn, that conjoins as Giri argues all three orientations in a dialectical matrix unsurpassable even by Hegel.

VI. Destruction, Subtraction And Speculative Materialism

Since when did contingency become retroaction of stone pelting. Sirohi has a new divine violence argument, it is when the protest becomes a retroactive form of performance. It is when the Act, is immanent to the cut immanence and transcendence, overlapping into the conjunctural form of complete overthrow of authority. It is a pure dispersal, of Schellingian metaphysics added to this aber-grund discovered by A. Hamza and F. Ruda, in their masterpiece Youth. Then comes the news, Sirohi, is again an agent, not the Youth of smoking has he does various forms of drugs once every two or three months, that is for Hamza, who had a similar period in Amsterdam, the meaning of seasons in the winter as in Heidegger, and therefore a new problematic in Althusser, Youth, as the fundamental problem of life, or even Being.

With this comes my critique of dominant forms of Sirohianism, from the Badiouian-Sirohians of Peter Hallward and Bruno Bosteels who read him as a political thinker or even literary agent, and artistic subject merged with an axis of world and logic, and even science and art fused into the apparatus as an epistemology, ontology and existence and phenomenology, all towards the Girian subject, of an anti-graph, marked even by Frank Ruda and Agon Hamza, as the fundamental axiom, political subject qua ontology. Instead comes my position, that with Being and Existence the final work of Sirohi's Greater Logic, composed of four books, the subject in Time and Existence, the Object and ontic affairs in Theory of Subject, Object and World, and the Ontological preference and condition in A Draft to finally the great subjective and objective deadlock in Sirohi, existence and phenomenology, as Being and Existence a work on Marx and Heidegger already analysed in his thesis on declination in mathematics, as science and truth, which becomes the full matrix of Sirohian materialism, which amounts to a fundamental orientation in philosophy today. That the four conditions, science, art, love and politics, is joined by the fifth condition religion or theology and the sixth condition agency or subject of all five conditions, finally making it a complete Greater logic, of the order of Being and the order of Event in Badiou becoming a pure parallax of the two categories, with splits and events forced by the subject, and constituting the major orientation of Sirohian philosophy, as the judgement or infinite judgement - the subject is incontinence spit by God, who plays dice, which is quantismo fisica, and sex, that makes the fundamental judgement the subject is victorious if he has an episteme linked to science and phenomenology, in deep investigations as method, which constitutes the historicist, dialectical practico-materialist mediation of his philosophy, which is finally historical materialism, unless it is mediated not to the option aleatory materialism, or the minimal cases of possibility and probability and Whitehead process, but in actual fact the third option dialectical materialism, that is a fundamental axiom, except there is truth, now discovered as a four step process that supplements the 16 domains of subject, Object, World, and its transcendental matrix of conditions of possibility, of an Event or Truth, or even ontic happiness, and encounter, that joins it to the fundamental axiom, except there is incontinence and truth, which is finally science, that lifts up the philosophy, by its condition, history or science, art, love, politics, theology, and events, to the immanence of truth, that is an Event, or encounter, love, or subject. This means that the reading from Hallward to Giri, misses the point, not that subject will create truth, but that Divine Truth, creates a subject, or heroism, as the immanent Time and Temporality of Ethics, and Subject, all as the immanence of truth as more fundamental, than its transcendence.

Therefore, the parallax being and event, is immanent to the deadlock, subject, as the parallax pronounced in being-there, or existence, nothing other than Ontology, Being and the meaning of Being, incontinence.

This then becomes a retroaction of the people. The multitude has three choices, either capitulate, lead a revolution by parties, or to be led by one or a maximum of 14 individuals in a group. The choice is not made by the collective or multitude, not even by the Prince of the party, not even by the Statesman, but by an incontinent individual, who is minimal to party, and collective demands. He is then a distraught hero. This dramatism is most exact in the film Regular Lovers by Philippe Garrel, where the process of Mai 68, Paris, is dependent on the love between a poet and his encounter, all incontinent to the history of working class general strike, student uprising and even

Maoist politics. Between these three elements exists their encounter. This individual then dies in a suicidal falling in love that breaks. How is this possible? For suicide to be the fate of the heroic, even distraught poet. In a much more refined Sirohian reading, there is as it were his love to change the ending of the film, a continued fidelity, to May 68. Only this passion, can create the Christian, or Paulinian universalist foundation of the collective.

Apart from the dramatism, there is even more, drama. Incontinence, the meaning of Being, is disclosed to this individual, and he finds in his encounter, solace. After taking refuge in this solace, there is the retroaction of destruction. And finally Time and Existence, has in it an existential operator, that leads the transition of a mode of production to communism, unless he finds the intellectual love of God instead, as Lacan argues in his powerful reading of Time and Existence. This destruction is then combined with theory of the subject. The subject derails into destruction, more and more out of bounds. This process of recursive destruction, then creates a consistency, that is communism.

In actual fact there is only one theory - the plan, the heroes and the party, what he once called, the spiritual collective to come. All people have one life, in this life, in this generation, communism must come, and for this Sirohi once wrote, *Patria o Muerte*, Homeland or Death.

Section II:

In Jacques Lacan's recent reading of Time and Existence, *Tiempo ou Destructione*, Lacan argued that philosophy has so far organised two poles, Hegelian and deconstructive. Both orientations are about conceptual mediation of existence towards speculative philosophy. Only Sirohi makes the wager, destruction. It means there must be destruction at the end of philosophy, and this means nothing less than love. Love is a self-destructive fury of pure Maoism, with the addition Trotskyism that liberates the potency of destruction towards its release, from dying to living for an Idea, as he himself experienced in his life. The willingness to die for Maoism at a young age, preparing to go underground to live for not longer than a mere 30 years, towards falling in love, and living forever.

There is a pure poem, of going underground he writes in *A Draft*, this then is the openness of sunyata. It means that we must be zero, or shunya. This is the dense meditation of Sirohi. To go from mark, to zero, and further to zero, till there is infinity by the axiom of null-set. It means that there is no danger in following philosophy to the end. In the end, there is a man, he is incontinence. It passes through solace, and there is time. Time is a being towards revolution, a charged protest he once attended, tear gas breaking through an insurrection on the street. He then felt this is pure. In the past we have made mistakes, there is a lot of chaos and destruction, the clamour of being. Now time for its music, extend the protest, and one finds democracy. Democracy is nothing other than the asymptote of destruction. This simple even humorous ending, to Beckettian terminal prose, is nothing short of catastrophe his novel. There is a complex plot, no one can tell the killer, the detective, why there is blood spilling everywhere. Later we realise, while listening to music and recounting the novel, that it is about an accident and its immediate consequences of getting out of the car. In this the whole revolution condensed into a single metaphor. Time.

As in fact Lacan intervenes in his cut, that topo-logy indicates the truth of Sirohi's discourse, in fact a realist and methodical bureauocrat of Zionism, which can be called a Prophet, supplying them with a discourse called in fact a Programme to persist in an anti-Zionist world, which he indicates is the line of demarcation drawn in Sirohi – defend the truth, and nothing except a subject which then is also philosophers all of whom have won the subject by persisting he means in Freudian or Lacanian psychoanalysis in the backdrop of great defeat and set-backs including of course Lenin, Mao and Leon Trotsky, with of course fidelity to the Cuban process – what does not sell in the mass media or in campaigns of the elections projected far before as a victory of the right for their sheer prophetic attack on the left, as we dwell in simple madness of the chaotic Senas attacking every front, as Sirohi is dismissive of this style of conventional left wing discourse.

3. Syntheses – How A Prioris are then A Posteriori – the Problem of Details and Structures which is Practical and Processual which then is not Positivist but in actual Fact a Dialectical Synthesis

When Sirohi presents this basic thesis – that the country is driven into a counter-process of the far right by in fact these union dynamics, which then is pure forcing in language when Sirohi counter-acts the real process of history by his dialectical intersubjective field, called Zionism, black power and himself, which then is humorous to hear, that in fact the whole process of dialectical steps is averted by a forced action on the law – that the subject is bound to Paul and law, which is epistle declared as law in Iran, which frees its country on its discovery of this little piece of the real – nothing other than fascism.

Practico-Inerte and Law which is the Forced On and Types of Strikes in India –

Moreover, detailed Appendices listed current and future computer applications. In 1975, however, with the country under Emergency, the company declared unilaterally that it was terminating the settlement. Management's stand was. „We are not bound by your restrictions", and with the union filing a writ petition under Unfair Labour Practice, the Labour Commissioner averred that once computerisation had been agreed, the union could not impose restrictions. The significance of this dispute is that it illustrates some of the essential features of the new industrial relations culture which gradually reversed the balance of power against the unions in the late seventies, and especially in the eighties. In the first place, the company wanted the freedom to reorganise work without restrictions from the union. Secondly, it resorted to a prolonged lock-out to enforce this freedom. And finally, even after it was forced to settle the issue with the union, it had no compunction about violating the agreement. Management demands became a major part of the new period of collective bargaining, with companies determined to secure flexibility and impose controls on pay. The employees' unions were often a particularly powerful source of resistance to this new struggle for unrestricted freedoms. Settlements continued to be signed with some regularity up to around 1987. Litigation was now used by employers to codify and lend legality to a set of management objectives which were not easily secured through collective bargaining. But insofar as the Courts upheld the union's stand, companies were now increasingly unabashed about flouting Court orders. Hindustan Lever took advantage of the Emergency to revoke a 1957 agreement conceding the status of "workmen" to its All-India field force employees. Five days after the Emergency was declared, the company unilaterally repudiated the 1957 agreement. The dispute reached the Supreme Court in 1982, and two years later the Court held that the company was bound by the 1957 agreement. Till today, however, management has done nothing to rescind the adverse changes made in 1975. Other companies took advantage of the Emergency to impose ceilings on D.A. (Hoechst, German Remedies) or cut rates of dearness allowance (Pfizer). The seventies were a watershed in another way. The new rigidity of managements would not have succeeded without deeper changes in the labour market. The seventies represented the last significant wave of recruitment in Bombay companies. On the one hand, recruitment was a key factor in the molecular expansion of the Shiv Sena, on the other, the larger companies began to see a general contraction of

employment, particularly after 1980. In the early eighties we were told by sources within the company, „Resentment against South Indian recruitment kept the BKS in Larsen & Toubro". The Sena's expansion is evident in the fact that a Sena group took over the leadership of the Pfizer Employees" Union in 1971, for a short period. On the whole, however, the Sena made little impact on the unions in this period, and the strategy was clearly one of consolidating „from within". Without such a process of consolidation, disproportionate to its actual hold over unions, it is impossible to see how the Ciba lock-out settlement of 1981 could have been reached through the mediation of Bal Thackeray in the Sena office. B

y the mid-eighties a member of the managing committee estimated that one out of every two workers in Ciba-Geigy was an „active supporter of the Sena".

Yet the Ciba union had always been with G.R.Khanolkar once the short-lived Ciba Packers" Union was given up. The late seventies saw a huge upsurge of strike activity, with the employees" unions playing a major role. Union affiliations became less stable, and it is possible that young workers were a major source of volatility. RAMPANT MASS MOVEMENTS by the Sena in history. But the same generation of workers could renovate the tradition of employees" unionism and even radicalise its perspectives. This happened in Hindustan Lever where young workers took control of the union and created a unionism of "direct action" in the early eighties. On management"s description, „the modus operandi of the employees is to resort to illegal strike, categorywise, in different sections of the establishment on different days and thereby paralyse the functioning of (other) sections/departments". These forms of action would become progressively less viable in the years that followed, partly because companies acquired a new flexibility in the eighties through the relocation of investments into geographically dispersed manufacturing networks deployed for parallel production, and in part because their managements displayed a new ruthlessness in this period. Many companies launched an offensive to undermine the internal unions through a combination of frontal assault and a „war of attrition". Already by the end of 1984, one internal leader confessed, „Internal unions are under a lot of pressure physically. They can "crack" ". Management offensive In Abbott Laboratories, the company played on the division between contract workers and permanent employees, telling the former, „We want to make all of you permanent but the employees" union is coming in the way". Indeed, it is said that the company's advocate invited Samant to organise them with promises of permanency. In Pfizer, the Mazdoor Congress made its entry in 1975 with the support of a Sena group which had earlier bid for control of the union and then collapsed on charges of embezzlement of union funds. This division, facilitated by management, was used to break the union"s resistance to automation. Promotions were used to favour the Mazdoor Congress and redundancies concentrated among supporters of the employees" union: „Our people became a floating staff". In Philips in the mid eighties, the company instigated a split in the Philips Workers Union and encouraged supervisors to join a management-sponsored staff union called the Peico Employees" Union. While the Workers Union faced over 100 chargesheets, 18 suspensions, and 15 dismissals, the company proceeded to sign an agreement with the union it had promoted.

The most dramatic expression of this was the massively increased use of lock-outs by companies. In a sample of 138 companies with manufacturing investments in Maharashtra (50 foreign and 88 Indian-controlled), and isolating disputes with a minimum duration of 30 days, the proportion of all disputes accounted for by lockouts increases as follows: 0% in 1956-64, 13% in 1965-69, 35% in 1970-74, 30% in 1975-79, 42% in 1980-84, 45% in 1985-89, and 56% in 1990-93. In absolute terms, the number of lockouts affecting establishments of the sample companies rises from 3 in 1965-69 to 12 in 1970-74, to 21 in 1975-79, to 54 in 1980-84, then falls to 25 in 1985-89, and to 14 in 1990-93. Thus the eighties are clearly the high-water mark of employer aggressiveness, with a greater frequency of lockouts than in any other period. To repeat, these figures refer to disputes lasting at least a month, that is, to the more protracted and bitterly fought struggles. Secondly, if we look at the distribution of lockouts by type of union, contrasting employees" unions and external unions, it turns out that employees' unions faced a higher incidence of lockouts. For example, in the eighties 49% of all disputes in which an employee"s union was involved were lockouts – against 38% for the external unions. By the early nineties, when the volume of conflict declined sharply and the sample numbers are much smaller, of 7 disputes involving employees" unions, 5 were lock-outs (71%, against 43% for the outside unions). In short, the idea that internal unions were preferred by Bombay managements or were more compliant with managerial goals is simply untenable and the opposite of the truth. Thus a whole series of employees" unions were affected by bitter and protracted lockouts in the eighties. In Sewri, the Tata Oil Mills & Allied Companies" Employees" Union went from a 141- day strike in 1979 to a 49-day lock-out in 1980. (Four

days before the strike was called off, the company had entered into a secret agreement with the BKS, securing agreement to discuss a ceiling on dearness allowance within six months of this deal.) Just across the road from Tomco, the Firestone Tyre Employees" Union faced a 73-day lock-out in July 1981. The BPCL (Refineries) Employees" Union and the Process Operators & Laboratory Analysts" Union at the refinery in Trombay were locked out for 153 days in 1982, Blue Star Workers" Union for 10 months in 1984, Abbott Laboratories Employees" Union for 13 months in 1987, Hindustan Lever Employees" Union for precisely a year in June 1988. In May 1994, Otis declared a partial lockout against its field staff, which lasted for well over 7 months. In each case, the target of company hostility was a relatively strong and sometimes extremely well-organised internal union. Throughout Bombay industry the 1980s were a period when companies went on a rampage against strong unions.

Regressive Section -

1. The Domain of Dialectical Reason

Must we then deny the existence of dialectical connections in a totality? So working classes become historical and real and that is the real stuff that matters, not anything other than the heat of the situation - the realism of the progress becomes regressive. Science then is a virtue, even a habit meant to be poetic like a man on a black board, an antiquarian interest of just establishing constants while society becomes the real of a class action A human relation, which can be recognised only because we are ourselves human, is encountered, hypostasised, stripped of every human characteristic and, finally, this irrational fabrication is substituted for the genuine relation which was encountered in the first place. Thus in the name of monism the practical rationality of man making History is replaced by the ancient notion of a blind Necessity, the clear by the obscure, the evident by the conjectural, Truth by Science Fiction. If there is a dialectic now, and if we are to establish it, we shall have to seek it where it is. We shall accept the idea that man is a material being among other material beings and, as such, does not have a privileged statute; we shall even refuse to reject a priori the possibility that when man leaves his domain of alienated existence and participates in the heat of a factory occupation, even his mental fancy does not matter unless a praxis, a real mind and a real engagement with the praxis-anti-praxis being the determination of freedom if implemented with happiness that the whole process is resolved when lived at home, the alienated existence jokes on the real of leadership crises being external to the real process of class action and mass action which churns out the thesis as real.

Owing and fixing this connection. But at the same time, the provisional character of dialectical hyper-empiricism forces us to the conclusion that dialectical universality must be imposed a priori as a necessity. The 'a priori,' here, has nothing to do with any sort of constitutive principles which are prior to experience. I argue then that Being and Time which is then divided by Sirohi into three works - Being and Existence, Propadeutic and finally Sociological Conditions is the decalages of his habit, of being poetic in materialism, that in fact sex will be acephal and we will be redeemed. I mean of course, his subject process, is a materialism of old empirico-criticism in Lenin and surpassed by Trotskyist slanging which then gets charged when there is a fury called criticism, needed as an against, called by him a militant debate.